1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

NOTE ON TRANSLITERATION.

•104 THE transliteration of unfamiliar oriental words must constitute a difficulty to all who are not oriental scholars. In the present instance the matter is further complicated by the phonetic changes undergone by many Sinhalese words in the mouths of Veddas and the peasant Sinhalese of the Vedirata. Under these circumstances it seemed best not to attempt to polish the dialect in which our informants talked, but to treat it as an unwritten language, and to write all native words according to some generally recognised and easily applied rule. We selected the scheme recommended by the Royal Geographical Society, under which consonants are pronounced as in English and vowels as in Italian, only modifying it by writing *c* for the *ch* sound in *church*. Satisfactory as this plan proved to be in the field it is obviously wholly unsuited to that part of the work which consists of the transliteration and translation of songs or invocations written down in Sinhalese by our interpreters. Mr Parker and Mr Gunasekara have therefore made use of a system of transliteration suggested by the former, consisting of that prescribed by the Ceylon Government (cf. Mr Gunasekara's Sinhalese Grammar, pp. 8 and 9) with the following modifications:

(1) Long vowels are indicated by the sign –.

(2) The letters ඇ, ඒ, ඕ, ශ are represented by æ, e, ch, ś respectively.

ව has been represented by v or w.

Hence the transliteration of the Sinhalese alphabet according to this modified system is as follows:

Vowels—අ a, ආ ā, ඇ æ, ඈ ǣ, ඉ i, ඊ or ඍ ṛ, උ u, ඌ ū, ඍෘ ṝ, ඎෘ ṝ, ඌ ḷ̇, ඏෘ ḹ, එ e, ඒ ē, ඓ ai, ඔ o, ඕ ō, ඖ au.

Consonants—ක k, ඛ kh, ග g, ඝ gh, ඞ ṅ, ච c, ඡ ch, ජ j, ඣ jh, ඤ ñ, ට ṭ, ඨ ṭh, ඩ ḍ, ඪ ḍh, ණ ṇ, ත t, ථ th, ද d, ධ dh, න n, ප p, ඵ ph, බ b, භ bh, ම m, ය y, ර r, ල l, ව v or w, ශ ś, ෂ ṣ, ස s, හ h, ළ ḷ, ං ṃ, ඃ ḥ.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

The semi-nasal sounds (represented by the symbol ◌ර්, as in ඟ ṅg, ඳ ṅj, ඬ ṅḍ, ළු ṅd) are represented by ṅ, and the semi-nasal sound (represented by the symbol ◌ං as in ම්බ) of m is represented by mb. 104

The use of two systems of transliteration in the same book, though far from ideal, has, we believe, not led to any ambiguity, for the absence of all diacritical marks (with the exception of an occasional – over a long vowel) will immediately indicate that a word is written as it stood in our field notes. Thus in the vocabulary the words are given as we took them down in the field, while the more elaborate system of transliteration is used by Mr Gunasekara in his notes on the origin of these words. From one standpoint there may even be an advantage in the use of a simple system of transliteration. Being ignorant of Sinhalese we have recorded the sounds we heard, without the modifications which a knowledge of the language would suggest. Thus *kaṭara* is everywhere written for *kaṭura* (bear); *Baṇḍara* pronounced *Baṇḍar* by all Veddas and many peasant Sinhalese will be found printed in both forms, and the spelling of many other words is varied in the same manner. Perhaps the most striking example of variation in spelling is in the name of the people of whom this book treats. We have thought it best to use the common English spelling and to write the word Vedda, but this word is spelt in at least two other ways, in the *verbatim* quotations from the manuscript or printed works of others.

C. G. S.
R. Z. S.

3 *February* 1911.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

GLOSSARY OF NATIVE WORDS

104

Adukku, an offering of cooked food.
Aiya, elder brother, maternal aunt's son, paternal uncle's son.
Akka, elder sister, daughter, paternal uncle's daughter.
Alutyakagama, a bower-like structure to which the *yaku* are called in certain ceremonies.
Arachi, the headman of a Sinhalese village settlement.
Aude, a ceremonial arrow (S. *awudé*).
Baena, sister's son, brother's son, hence son-in-law.
Bambara, the rock bee (*Apis indica*).
Baṇḍara, often shortened to *Bandar*, the spirit of a deceased chief or important ancestor to whom offerings are made. *Baṇḍara* are generally hurtful, but have certain protective functions (Sinhalese).
Bulatyakagama, an elaborate form of *maeea* used at Unuwatura Bubula.
Chena, a piece of rough cultivation.
Deva, a god.
Deyo, god, properly *deviyo*, pl. *deviyo*, often altered to *diyiyo* and *diyiyo*.
Dia lanuwa, a waist string.
Dugganawa, shaman (Vedda).
Gamarale, a village headman (Sinhalese).
Hangala, a length of white cloth worn by the shaman in certain ceremonies.
Hangotu, the Sinhalese for *mainduma*, q.v.
Hura, father's sister's son, mother's brother's son, i.e. the cousin whom a girl should marry.
Kaduwa, a wooden sword used in certain ceremonies.
Kaelebasa, the jungle language of Ceylon.
Kapurale, a devil-dancer (Sinhalese).
Katandirale, a devil-dancer (Sinhalese).
Kiriamma, lit. grandmothers, generally used for the spirits (*yakino*) of old Vedda women.
Kirikoraha, lit. a pot containing coconut milk, hence one of the ceremonies in which this is the chief offering.

[p. 456]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

104 **Kolamaduwa**, a ceremony which takes its name from the structure round which it is performed.

Kudaram, a rough altar erected by Coast Veddas.

Maesa, an altar-like structure on which are placed offerings to the *yaku*.

Maleya, younger brother, maternal aunt's son, paternal uncle's son.

Maludema, a deerskin vessel in which honey is collected (cf. Plate LXV).

Maaliya, a wooden implement for taking honeycomb (cf. Text Fig. 12).

Mukkaliya, the tripod used in the *kiriliyaha* and other ceremonies.

Naena, father's sister's daughter, mother's brother's daughter, i.e. the cousin whom a man should marry.

Pilliyar, a sacred stone within the precincts of the temple at Pellanchensi (Coast Veddas). *Pilliyar* is the Tamil name of the God Ganesa: a rude stone placed under a shady tree may be treated as representing the god.

Pingo, a carrying stick.

Ran kaduwa, lit. "golden sword," a wooden sword or stick used in certain ceremonies (cf. Text Fig. 11).

Ratemahatmaya, hereditary overlord or "laird."

Ruwala, the central pole and structure erected for the *ruwala* ceremony.

Sannasa, a record of a grant of land generally inscribed on a metal plate or rock face.

Talawa, an open space in the jungle, a glade.

Tavalam, a train of pack bulls.

Ule, a yam stick.

Vederale, a native doctor (Sinhalese).

Vidane, a Vedda headman appointed by Government.

Wadia, trading places where Veddas and Moormen pedlars meet to barter.

Wanniya, a Vedda chief, also used as a proper name, e.g. Situ Wanniya. The word is also applied to the inhabitants of the Wanni, a wild tract in the North Central Province.

Waruge, a clan.

Wilkoraha, a pot used for fetching water in the ceremony invoking the Rahu Yaku.

Yaka, f. *yakini*, pl. *yaku*, f. *yakine*, (i) the spirit of a dead Vedda. (ii) Other spirits.

Yakka, yakkini, the aborigines of Ceylon referred to in the Mahawansa.